

A
S E R M O N

Occasion'd by the much lamented

D E A T H

Of the Reverend and Learned

Mr *JOHN HUBBARD*,

Who departed this Life *July 13, 1743.* in
the Fifty-first Year of his Age.

Preach'd at *Stepney July 24,* and publish'd
at the Request of the Church,

With some little Additions.

By *JOHN GUYSE, D. D.*

L O N D O N :

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THE NEW YORK

LIBRARY OF THE

DEATH

OF THE

MR. JOHN HUBBARD

in the year 1843

at the age of 70

and was buried

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PHIL. i. 21.

*For to me to live is Christ, and to die is
Gain.*

I NEED not tell you what the awful Providence is, that leads our Thoughts to these Words; the Sorrows of many of your Hearts, and the solemn Countenance of this crowded Assembly, are before-hand with me in apprising you of it. My Business is, by Divine Assistance, humbly to attempt an Improvement of them to such happy Purposes, as may enable each of us to adopt them for our own Use, according to the respective Stations, in which the Providence of God has placed us: For it will be of little Avail to any of us to hear of others, to whom they belong, unless we can apply them upon good Grounds, and with a right Spirit, to ourselves.

They are the Words of the great Apostle *Paul* concerning himself; and the Particle *for*, with which he introduces them, shews, that they refer back to something, that he had been saying before. If we confine the Reference to that Part of the immediately preceding Verse,

in which he speaks of his earnest *Expectation and Hope*,—that *Christ should be magnified in his Body*, whether it be by *Life*, or by *Death*, they assign the Reason of *that Hope*, which was, as some render the Words, that *Christ was his Gain*, in living and dying (Εμοι το ζην, Χριστῶ· καὶ το ἀποθανεῖν, κερδῶ). The promoting of his Interest and Glory, was the great Advantage, which the Apostle aim'd at in both, and was well assured would be answer'd, through the Blessing of God, by his Faith, Preaching, and Conversation while he lived; and by the honourable Testimony he should bear to Christ, when he came to die; especially if, in Consequence of his then present Bonds, he were to seal his Testimony with his Blood. Christ was his *All* in Life and Death; upon him he depended for Grace, and from him he derived it, to enable him to pursue his great Design of glorifying him, both living and dying, and of gaining over Souls to him, whether he himself should continue long in this World, or soon die a Martyr out of it. *Christ*, in every View, was his chief Gain: And his Heart was so full of him, that it overflowed in a Torrent of Expressions, wherein he mentions him, under this very Title, near twenty Times in this short Chapter.

But if we take a wider Scope for the Reference in our Text, and carry it a little farther backward, to what the Apostle had said, in the three foregoing Verses, about his *rejoicing*, that *Christ was preached*, whether in *Pretence*, or in *Truth*; and his *knowing*, that *this should turn to his Salvation*, according to his earnest *Expectation*

tion and Hope, that in nothing he should be ashamed, &c. Then we may take these Words, according to our Translation of them, as giving the Reason of *all this*: For to him to live was Christ, whom they preached; and to die was Gain, unto the obtaining of the Salvation, which he hoped for; and, on these Accounts, it was an equal Matter to him, whether Christ should be magnified in his Body, by Life, or by Death. And I am the more inclined to consider the Connection in this extensive View, or at least to take in a Gain to the Apostle himself at Death, as well as to the Honour and Service of Christ; because in the two next Verses, which seem to be an Explication of his Sentiments in this, he intimates that, if he were to live in the Flesh, his serving and honouring Christ, would be the Fruit of his Labour, even all that he thought worth living for: But if he were to depart, it would be to go to Christ, which was far better for himself, than to abide in the Body; and this threw him into a Strait what to chuse (ver. 22, 23). I shall therefore principally keep my Eye upon this Sense of the latter Part of the Text, the former being the same in both Ways of rendering it.

The Account, which the Apostle here gives of himself, relates immediately to his publick ministerial Character, but holds good, with regard to his Character, as a Christian, or true Believer; yea, it evidently comprehends this, as necessary unto a happy Discharge of the Duties of that: And therefore, though the present Occasion requires a peculiar Attention to the first of these; yet, as
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the other is so essential to it, and may be most profitably considered together with it, we shall include both; and so look upon the Words, as descriptive of *true Believers*, and *faithful Ministers*. *First* in their *Lives*, *To them to live is Christ*; and *Secondly* in their *Death*, *To them to die is Gain*. Let us begin with considering,

First, The Description given in our Text of true Believers, and faithful Ministers *in their Lives*, *To them to live is Christ*.

He is the great End and Scope of their living, that they may serve and glorify him: And tho' Gospel-Ministers and private Christians are call'd to some different Ways of honouring their great Lord and Redeemer, and of advancing his Cause and Interest in the World; yet they are all concern'd, and in one Form or other engaged, according to their several Stations, in this great and noble Design. Some of their Ways of pursuing it are *common to both*, whilst others are *peculiar to them*, that *officiate* in sacred Things: This will appear in the Process of the Discourse; in which I shall draw out the Account, that our Text gives of them *in their Lives*, under the three following Heads. And here I would observe, that

I. It is the *undoubted Duty* of true Believers, and faithful Ministers to live to Christ.

Their respective Characters and Professions suppose this; their Obligations to it are indispensable; they are persuaded of it in their own Minds, and their Principles bind it upon their Consciences: And what may be offerr'd in shewing, that this is *their Duty*, will, at the same Time

Time inform us, *Wherein to them to live is Christ.*
 Proceed we then to take some Notice of it.

I. As it concerns Ministers and Believers in common.

The Glory of Christ, and of God in him, which must be all along supposed, as included in living to him, ** that the Father may be glorified in the Son*, ought to be the main View of their Lives. All their civil, moral, and religious Acts should, one Way or other, point and tend towards it, and ultimately center and issue in it; that ** whether they eat or drink, or what ever they do, all may be done to the Glory of God; and in the Name of the Lord Jesus.* This should lie uppermost on their Hearts, and govern the Course of their Behaviour: For God's great Design in the Gospel is, to exalt himself in his Son, and his Son together with himself; ** that all Men may honour the Son, even as they honour the Father.*

And as all right living to Christ, and honouring him, begins in the Heart, I would, in setting out this Duty, begin with suggesting, how *that* ought to be engaged in it. — We should have high and exalted Thoughts of Christ, of his Person and Offices; of what he is in himself, as the glorious God-Man, and of what he has done and suffer'd on Earth, for bringing in an everlasting Righteousness, and taking away Sin by the Sacrifice of himself; of what he is now doing in Heaven, as our great High-Priest and Advocate,

** John xiv. 13.
 * John v. 23.*

** 1 Cor. x. 31. and Col. iii. 17.*

Advocate, at the Father's Right-Hand, and as Head over all Things to the Church, and of what he will do, in judging the World at the last Day. Under these, and such like Apprehensions of him, we should honour him, by placing all our Dependence on him, as a necessary, suitable, and all-sufficient Saviour; and as the only Ground and Medium of all our Hope toward God, and Acceptance with him, and of our deriving all Grace and Strength from him, that is needful to animate and assist us in his Way and Work, whereby we may ^d glorify him in our Bodies and Spirits, which are his: And we should trust entirely, and alone, on the great Mediator, and on the free Grace of God in him, for all Salvation, as knowing, that ^e Grace reigns through Righteousness to eternal Life, by Jesus Christ our Lord; and that ^f we are saved by Grace, through Faith, and that not of ourselves; it is the Gift of God. To join any thing of our own with Christ, and the rich Grace of God in him, as the Ground of our Expectation of saving Blessings, is to detract from their Glory; it is to take Honour to ourselves, and to boast in ourselves, instead of glorying only in the Lord; and so is directly contrary to our Duty, and to the whole Scheme of the Gospel, as the Apostle summarily represents it, when, in Opposition to ^g glorying in God's Presence, he says, But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and

^d 11 Cor. vi. 20. ^e Rom. vi. 21. ^f Eph. ii. 8.
^g 1 Cor. i. 29, 30, 31.

and Redemption; that, according as it is written
he that glorieth, let him glory in the Lord. We
can't honour Christ in our Hearts better, than
when we can say with the Apostle, ¹ The Life
we now live in the Flesh, is by the Faith of the Son of
God, who loved us, and gave himself for us.

And as ¹ Faith works by Love, and Christ is pre-
cious to them that believe, and they ² that love
him who begat, love them also that are begotten of
him: So, as ever we would live to his Honour,
our Hearts should glow with the most sincere
and ardent Affection to him, to his Truths and
Ways, to all that bear his Image, and belong to
him; and should be daily renewing free, solemn
and unreserved Surrenders of our whole selves up
to him, and to the Father through him, by the
Assistance of the Holy Spirit. We should
likewise be zealously concerned for his Glory;
for the distinguishing Doctrines of his Gospel,
which reflect a peculiar Honour upon him; and
for vital, practical Godliness, in all holy Commu-
nion with him, and in an unfeigned, impartial and
universal Obedience to his Commands.

As in this Manner we should glorify Christ in
our Hearts; so we should give all possible Evi-
dence of it, in a holy and regular Profession of
his Name, according to his own Institutions and
Appointments; we should hereby shew to all a-
round us, that we are not ashamed of him, or of his
Gospel and Ways; but that we glory in him, as
our Head and Saviour, our Prophet, Priest and
King,

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¹ Gal. ii. 20.
² John v. 2.

¹ Gal. v. 6.

² 1 Pet. ii. 7.

King, our Life and Strength, and the Lord our Righteousness; and as our all in all. And correspondent to this holy Profession of him, We should *lay out ourselves*, in our respective Places and Stations, to *spread his divine and mediatorial Glories*; to recommend him to others, to our Families, Friends, and Acquaintance, by speaking of him and for him, as Opportunities and Occasions offer; and by exemplifying the Reality and Efficacy of Gospel-Principles, and of the Grace of God, which attends and owns them, in the Humility, Integrity, and Benevolence of our Temper and Behaviour, and in all the Beauties of a spiritual and heavenly, just and sober, and every way fruitful Conversation, such as becomes the Gospel of Christ. We should likewise improve our *temporal Substance*, our *Strength of Body and Mind*, and all our *Influence* in the World, to support and propagate the Kingdom and Glory of the dear Redeemer, and to gain over Souls to him. And when any Attempts are made to degrade his Person, to set aside, or depreciate his Atonement, and the Operations of his Spirit; or to pervert any important Article of his Gospel, and obstruct the Progress of his Cause and Interest; We should *earnestly contend for the Faith, which was once delivered to the Saints*; and *stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel, in nothing terrified by our Adversaries*. But, at the same Time, we should
 gain take

take Heed of indulging to an intemperate Heat; as knowing, that ^m *the Wrath of Man worketh not the Righteousness of God*; and instead of censuring and condemning Persons, together with their Principles, we are ⁿ *in Meekness to instruct those, that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth*. And in Matters of less Moment, that are well consistent with *holding Christ, the Head*, we should even agree to differ, without any Breach of brotherly Affection, and leave^o our Fellow Christians to God, till he may *reveal such Things to them*; that as far as we have already attained, we may walk by the same Rule, and mind the same Things; and so may ^p *walk worthy of the Vocation, wherewith we are called, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace*. This, you see, by what is here said, is to the Honour of our high Vocation, and of him that has called us; and therefore we should love, and treat all those, as Brethren, whom we have Ground to believe, in the Judgment of Charity, ^q *Christ has received to the Glory of God*.

In these Ways both Ministers and People, in their different Stations, should endeavour to honour Christ, and to promote his Cause and Interest in the World, by living to him. To this noble End, all our Thoughts, Words and Actions, should be directed in their ultimate

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View :

^m Jam. i. 20.

ⁿ 2 Tim. ii. 25.

^o Phil. iii. 15, 16.

^p Eph. iv. 1, 2, 3.

^q Rom. xv. 7.

View: For, to this End, God hath chosen, redeemed, and called us. *He chose us in Christ before the Foundation of the World, that we should be holy, and without Blame before him in Love,—to the Praise of the Glory of his Grace.* Christ also gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. And ye are a chosen Generation, says the Apostle *Peter*, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him, who hath called you out of Darkness into his marvellous Light. But we may consider this,

2. As it concerns *Ministers more particularly.*

They are not only to live to Christ, by making his Interest and Glory their great End, in common with other Christians; but are to give themselves wholly to this Service, and to employ their Strength and Time, their Gifts and Graces, their natural and acquired Talents, in what most immediately relates to it. The Advancement of his Kingdom and Honour, of the Knowledge of him, and Subjection to him, in all his Characters, should be the principal Aim and End of their Preaching, and of all their holy Ministrations. *For we preach not ourselves, says the Apostle, but Christ Jesus the Lord; and ourselves your Servants for Jesus Sake: And their Work is usually described by preaching Christ.*

They

Eph. i. 4, 6.

Tit. ii. 14.

1 Pet. ii. 9.

2 Cor. iv. 5.

They should willingly *spend and be spent* for him, and for the Good of precious Souls, to win them over to him: They should grudge no Pains in the Study, in the Pulpit, in Church-Assemblies, or in Conversation, for explaining, supporting, defending, and inculcating the Doctrines, and the Laws of his Kingdom: And they should set about, and go on with Diligence and Perseverance in all this, and with an humble Dependence on his Grace to direct and assist, own and succeed them in promoting the Truth, as it is in Jesus, and in enforcing it with all Arguments taken from his Authority and Love. They are to consider themselves, as * *the Ministers of Christ, and Labourers in his Vineyard*; as *Stewards of the Mysteries*, and of † *the manifold Grace of God*, who ‡ *requires that they be faithful*; as § *set for the Defence of the Gospel*; and as *Examples to the Flock*: And therefore, by all proper Ways and Means, they are to honour him, who hath sent them, and to shew *whose they are, and whom they serve*. As they derive their Commission, and their *all*, from Christ; they should faithfully and laboriously improve all for him; that, through the attending Power of his Spirit, he may be glorify'd in the Conversion of Sinners, and Edification of the Saints in Faith, Comfort, and Holiness, to compleat Salvation. They should lay themselves out for him, that his Name may be exalted; that the plainest Traces of his Doctrine and Image may
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* 1 Cor. iv. 1, 2.
† 1 Pet. v. 3.

‡ 1 Pet. iv. 10.

§ Phil. i. 17.

be formed in their Hearers, and that they may be the living ^c *Epistle of Christ, known and read of all Men.*

And whatever Contempt and Opposition the Servants of Christ may meet with, or whatever they may suffer for espousing his Cause, and preaching his uncorrupted Gospel, according to the best of their Light; they should be *faithful, resolute and courageous*, in speaking, acting and suffering for him, as those that ^d *are not ashamed of the Gospel of Christ; because it is the Power of God unto Salvation to every one that believes.*

Thus, it is the undoubted Duty of both *private Christians, and Gospel-Ministers*, to honour Christ in their Lives. And they that are in Truth, what they profess to be, under either of these Characters, must believe, and own it to be so. Hence

II. It is the sincere *Desire and Aim* of every true Believer, and faithful Minister, to live to Christ. His Glory lies near their Hearts: It is their Grief, that they can advance it no more; and it is their serious Desire and Concern, Prayer and Endeavour, to be more active, eminent and successful, in promoting it. Hence the Apostle says, (2 Cor. v. 14, 15.) *The Love of Christ constrains us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him, which died for them, and rose again.* It is now their great and governing

^b Gal. iv. 19.
1. 16.

^c 2 Cor. iii. 2, 3.

^d Rom.

governing End, that, instead of living to themselves, as they were formerly wont to do, they may live to him, who died for their Sins, and rose again for their Justification; that, instead of seeking to promote their own secular Interests, Honour and Pleasure in the World, they may seek the Interest and Honour of Christ, and the Things that please him. This is the Effect of that happy Change, which Grace has made upon them, whether they be Ministers, or only private Christians; and therefore the Apostle adds (ver. 17.) *If any Man be in Christ, he is a new Creature; old Things are passed away, behold, all Things are become new.* His Principles, Desires and Designs, among other Things, are renewed; they are set right, and give the Soul a strong Bias toward the Glory of Christ, and of God in him. This is the very Spirit and Genius of a true Believer, and Gospel-Minister: He longs for nothing, and aims at nothing more, than that Christ may be exalted, in all that he undertakes and doth; or, as the Apostle expresses it, in the Verse before our Text, that *Christ may be magnified in his Body, whether it be by Life, or by Death.* And he that prefers his own Reputation and Interest to Christ's, and, in the general Course of his Life, seeks to promote his own, in Opposition to, or in a wilful Neglect of Christ's, can be no true Believer, or faithful Minister of the Gospel. For where there is a Principle of Grace derived from him, it will naturally carry the happy Subjects of it upward to him, that they may shew forth his Praise. Hence

III. Living to Christ is, in some prevailing Degree, their *daily Exercise and Practice*.

Their Desires and Designs for him are such active and powerful Tendencies, and Workings in the Heart, as influence the Conduct; and produce some genuine Fruits to his Glory; though, alas! not so much, as they themselves could earnestly wish. They have not only a Principle, but some *Exercises* of Faith in Christ, and of Love to him and his Gospel, People and Ways, and some Zeal for his Glory: They make humble Surrenders of their whole *“Selves to the Lord”*; and live in an *habitual and determined* Devotedness of Soul to him: They endeavour, by his Grace, to fill up all the Duties of their civil and religious Stations and Relations, with Diligence and Fidelity, as may be most for the Honour of his Name; and they have such a conscientious Respect to all his Commands, that they dare not allow themselves in the Commission of any known Sin, or in the Neglect of any known Duty, on any Consideration whatsoever.

They follow him in his Ways, and sometimes find them to be Ways of Pleasantness, and Paths of Peace to their own Souls, and can recommend them, upon Experience, to others: They side with him, and take his Part, against his Enemies; and are ready to do what in them lies, according to their Capacities and Opportunities, to subserve his Cause and Interest in the World: And they are humble and importunate Petitioners at a Throne of Grace, that his Name and Kingdom may be highly exalted, and spread through the Earth.

In a Word, their Spirit, Conversation, Way, and Walk, shine forth in the Beauties of Holiness, under one Form or another; and the prevailing Bias and Course of their Living, is not to themselves, but to their once crucified, and now exalted Redeemer. Hence the Apostle, speaking of private Christians, as well as Ministers, says, * *None of us liveth to himself, and no Man dieth to himself: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords: For, to this End, Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living.* Thus, you see how Things stand with true Believers, and faithful Ministers, in *their Lives*: It is their undoubted and acknowledged Duty; and is become their sincere Desire and Aim, and, in some good Degree, their daily Exercise and Practice, to live to Christ. This leads us to the other Branch of our Text, which is

Secondly, The Description given of true Believers, and faithful Ministers, in their Death. To them to die is Gain.

When a Servant of Christ, or other Child of God, lies upon a sick and dying Bed, full of Faith and Hope, Patience and Resignation, Weanedness from this World, and Aspirations after Heaven and Glory; and when they that stand around him, see his lovely Deportment; and hear him speaking joyfully and honourably of

C Christ,

Christ, as knowing whom he has believed, and recommending him, upon present and former Experience, to his Friends and Relations; and when, at last, they see him yielding up his departing Soul into the Hands of the Lord Jesus, with all Composure and humble Confidence, or with triumphant Ecstasy and Assurance, on the Foot of his Righteousness, and the Sovereign Grace of God in him, What a Revenue of Glory doth such a Death bring to Christ! How inviting is it to others, to taste and see that the Lord is good! And how encouraging and establishing to all that believe in him! This is a Testimony, which every one of his Saints and Servants would gladly bear to the Honour of our blessed Lord, in their dying Moments.

But whether their Desire be answered, at a higher or lower Rate, in this Sort of *Gain for Christ*, as well as for the present Comfort of their own Souls, in *this World*, we may be very sure, that all those, to whom to live has been Christ, shall find, that Death is their *own highest Gain*, in *the World to come*. 'Tis, to *them*, the Gate of Heaven, and a short, very short Passage, and quick Dispatch to the Mansions of eternal Rest and Glory: 'Tis a Coronation-Day to them, who are made Kings and Priests to God and our Father: And it advances them to that State, and those Dignities and Delights, which they most of all long for the Enjoyment of. Thus our Apostle accounted of it, when he spoke of his *Desire to depart, and to be with Christ, which is far better*, than any State can be here in the Body; and so every Believer thinks of it too,

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when his Faith is in lively Exercise, and realizes the Glory and Blessedness of that State, to which Death will transmit him. Then his Language is, as in 2 Cor. v. 1, 2, 8. *We know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens: For in this, that is, in this Tabernacle, we groan, earnestly desiring to be clothed upon with our House, which is from Heaven. — We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.*

The Gain of a gracious Soul, and Servant of Christ, by Death, is too Great to be rated by our narrow Minds, while they are shut up in these dark Houses of Clay; and the Instances of it are too numerous, to be computed in the scanty Limits of Time; much less can a few Minutes Discourse give you any proportionate Detail of them. No Capacity, inferior to the Spirits of the Just made perfect, can apprehend, and fully estimate the immense Riches of that Gain; and Eternity itself is not more, than enough, to tell over its vast and endless Variety. However, I shall attempt to give you a summary View of it, under the two Heads of *Deliverances*, and of *Possessions* or *Enjoyments*. These our Apostle seems to have had in his Eye, and leads our Thoughts to, in the next Verse, but one, after our Text, where he speaks of his *Desire to depart* from this World, and from the Body of Flesh and Sin, and all the Miseries that attend them; and *to be with Christ*, in Possession of all the

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Blessings

Blessings and Delights of his immediate Presence.
I say then,

I. All the faithful Servants of Christ, and true Believers gain, by their Death, *a compleat Deliverance from every Evil, which they feel or fear.*

When their Souls depart from the Body, they leave a World of Sin and Sorrow behind them, and get to the remotest Distance from every Kind of Evil. Death, which dissolves the Union of their Souls and Bodies, dissolves their Union with every Trouble, that here at any Time cleaves to them; when it shakes down these tottering earthly Tabernacles, it shakes off every Clog and Burden, that annoys us in them; and these mortal Bodies themselves, that are laid down in all their *Weakness and Corruption*, shall be rebuilt, and reassumed, at the Resurrection of the Just, with vigorous *Immortality*, and exceeding *Glory*, as the Apostle represents at large in 1 Cor. xv. 42, &c.

While we are here, we are perplexed on every Side: Sin, Darkness, Fear, and many disorderly Passions spring up *in the Soul*, and Sickness, Weariness and Pain in *the Body, within*; and Temptations, Disappointments, Losses and Dangers, some of them common to all Mankind, and others peculiar to the People and Servants of God, for the Gospel's Sake, surround us *without*: So that, if *in this Life only we had Hope in Christ, we should be of all Men most miserable.* But

But Death will put an End to all these, and every other Evil, that can be imagined, and set us beyond their Reach, if we are sincere Believers : We shall then gain a compleat and everlasting Deliverance from them all. That Stroke, which flings down this corrupt and brittle Frame, will bring all Destruction to a perpetual End ; and all our Enemies, that insult us in Life, will, like those of *Sampson*, be buried in the Ruins of our Death, and never be able to rise up against us more.

Sin, that worst of Enemies shall never more assault us, or work deceitfully in us : It shall never defile our Consciences, or fill them with Guilt again : It shall never hinder, cramp and fetter us in the Service of God, and in our Communion with him ; nor spoil the Pleasure and Spirituality of our holy Duties : It shall never separate between his smiling Face and our Souls ; nor hide any good Thing from us : It shall never awaken one Fear, or occasion one Doubt more : It shall never make us stumble and fall, to the Dishonour of Christ, and the Triumph of his and our Enemies, or to the Offence and Grief of his good Spirit, or of his People, and to the wounding of our own Souls. No, it shall have no Remainder of indwelling with us, or of bad Effects upon us : But as soon as these Houses of Clay shall be pulled down, this Body of Sin, Root and Branch, shall be thoroughly purged out, and die with them ; and we shall be *presented faultless, before the Presence of our Lord's Glory, with exceeding Joy.* All

All *Darkness* shall be removed, together with our Sins; what we know not now, will then be revealed in numberless Instances; and what we know in Part, shall then be as perfectly understood, as can be, by our finite created Minds. All Mistakes and Errors will then be rectified; ^b *in God's Light we shall see Light; and shall know, even as we are known.* — All Fears shall be for ever banish'd from us: Our Fears of offending God, and apostatizing from the Faith, Hope, and Holiness of the Gospel; our Fears of falling short of Heaven, and falling into Hell; and our Fears of any Sort of Evil, relating to Soul or Body, which here at any Time distress us, shall trouble us no more; but they shall all end in *Peace, Quietness, and Assurance for ever.*

— All our *inward Vexations, and uneasy Tempers*, shall be perfectly cured: Those teasing and tormenting Passions, that now fret us, boil and swell within us, and make us a Burden to ourselves, shall never give us one Moments Discomposure again; all the Faults of our natural Temper shall be corrected, and a serene, calm, and unruffled Disposition of Mind shall possess us for ever: We shall then, in the most perfect Manner imaginable, ^k *be sanctified wholly in Spirit, and Soul, and Body, and be every Way blameless at the coming of our Lord Jesus Christ.*

Satan shall never more annoy us with his troublesome Suggestions, and fiery Darts: But ^l *the God of Peace will bruise him under our Feet.* — *Disappoint.*

^b Psal. xxxvi. 9. ⁱ Cor. xiii. 12.

ⁱ Isa. xxxii. 17.

^k 1 Thef. v. 23.

^l Rom. xvi. 20.

— *Disappointments and Losses* of any Kind shall never more befall us; nor shall *Sickness, Grief, or Pain*, in living or dying, ever afflict us again: For ^m God shall wipe away all Tears from our Eyes; and there shall be no more Death, neither Sorrow, nor Crying; neither shall there be any more Pain: For the former Things will be pass'd away. — *Persecutions and Dangers, Defamation and Oppression*, shall cease for ever, nor shall *Friends or Enemies*, in any Shape or Circumstance, be Occasions of the least *Trouble or Uneasiness* to us. And the most important, crowning, and all-comprehensive Deliverance is, that we shall never feel one Drop of the dreadful *Wrath* to come. Then, in the highest and strongest Sense, ⁿ the ransomed of the Lord shall return, and come to the heavenly Sion, with Songs, and everlasting Joy upon their Heads: They shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away. This leads me to add, that,

II. Christ's faithful Servants, and true Believers gain, by Death, a *Possession or Enjoyment of all, that is desirable, great, and glorious.*

Whatever Accession of Glory and Blessedness they may receive, when their Souls and Bodies shall be re-united, at the general Resurrection, it is all in Consequence of, and entail'd upon, that State, into which they enter at Death; and even then their Souls have an immediate Admission into the

^m Rev. xxi. 4.

ⁿ Isa. xxxv, 10.

the glorious Presence of Christ; otherwise there would be no room for the Apostle's *Strait*, *betwixt* a Desire of *living to him* here, and of *being with him* in the better World: For were not an Enjoyment of this high Privilege, to commence immediately after Death, but to be deferred to the general Resurrection, he wou'd not have been *one Moment the sooner* with Christ, in Heaven, in Case he had died *that very Day*, than if he had lived a *Thousand Years* longer upon Earth; and, consequently, no Thoughts of present dying, in Order to his *being with Christ*, cou'd have had any Weight against his Desire of continuing here, to *live to him*. But, no sooner are the Souls of Believers ° *absent from the Body*, than *present with the Lord*: They are ^p *that very Day with him in Paradise*, as was the Soul of the penitent Thief, when expiring on the Cross: And the Sum and Perfection of all heavenly Happiness to the Saints, even after their whole Persons shall be instated in it, is described by this, ^q *So shall we ever be with the Lord*.

All the Blessedness and Glory of Heaven itself, is indeed already theirs, in *Right* and *Title*; and they have some sweet *Earnests*, *Beginnings*, and *Foretasts* of it, even now: ^r *For he that believes on the Son hath everlasting Life*. But they are far from a *compleat Enjoyment* of it. This they are looking, longing, and hoping for, and panting after: And this they shall certainly gain, to the utmost of their Wishes, when they come to die.
Then

° 2 Cor. v. 8.
^r John iii. 36.

^p Luke xxiii. 43.

^q 1 Thes. iv. 17.

Then all that God has promised, or they can hope for; all that is necessary to perfect their Happiness, and fill up their largest Capacities and Desires, in their *separate* State, shall be given them, to their entire and endless Satisfaction: For *in his Presence is Fulness of Joy; at his Right-Hand are Pleasures for evermore.*

Their *Understandings* shall be enlarged, and entertain'd with the sublimest Visions: *'Blessed are the Pure in Heart; for they shall see God: With him is the Fountain of Life; and in his Light, they shall see Light.* Their *Wills* and *Affections* shall move with perfect Regularity, in a due Subjection to God, and to the plainest Direction of their own irradiated Minds; and shall be intirely satiated with supreme Goodness itself. Their *whole Souls* will be at Rest on their proper Center, and transporting Joys will spread thro' all their Powers and Faculties, in clear, affectionate and beatifick Views, of the ever-blessed God, and of all divine Perfections, as they shine out in the Person and Mediation of Jesus Christ: For *now we see through a Glass darkly; but then Face to Face.* And Father, I will, says our dear Lord, *that they, whom thou hast given me, be with me where I am, that they may behold my Glory.* Every Display of this divine and excellent Glory before them, will reflect a *resembling* Glory, as impressing his illustrious Image, in its strongest and brightest Lines, upon them. *'They shall behold God's Face in Righteousness, and be satisfied,*

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^r Psal. xvi. 11.
^s Cor. xiii. 12.

^s Matt. v. 8.
^s John xvii. 24.

^t Psal. xxxvi. 9.
^r Psal. xv. 17.

tified, when they awake with his Likeness: And
 * when Christ shall appear, they shall be like him;
 for they shall see him as he is.

Their Residence will be in the heavenly Mansions, ^a in that City, which has Foundations, whose Builder and Maker is God; where all Light and Love, Holiness and Joy, shall reign and flourish for ever. Their agreeable and harmonious Associates, will be no less than ^b an innumerable Company of Angels, and the Spirits of just Men made perfect; and their delightful Employment will be, to join with them in everlasting Hallelujahs. I beheld, says the Apostle John, and heard the Voice of many Angels round about the Throne, and the Beasts, or rather living Creatures, and the Elders; ^c and the Number of them was ten Thousand Times ten Thousand, and Thousands of Thousands, saying with a loud Voice, *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; and again, Blessing, and Honour, and Glory, and Power, be unto him, that sits upon the Throne, and to the Lamb for ever and ever.* And the crowning Felicity of all, which makes Heaven, and its Inhabitants, what they are for Glory and Delight, lies in this, that ^d he who sits on the Throne, shall dwell among them; and the Lamb, which is in the Midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters. Who can conceive the immense Happiness of this State! Blessed are they that dwell in God's House
 on

^a 1 John iii. 2.

^b Heb. xi. 10.

^c Ibid. xii. 22, 23.

^d Rev. v. 11, 12, 13.

^e Ibid. vii. 15, 17.

on high; *they are ever praising him.* Who can make an equal Estimate of that Gain, which the faithful Servants of Christ, and all true Believers reap, by their Death!—Each of these Heads wou'd admit of many Discourses to illustrate them; and after all, when we come to see them in the upper World, we shall say, with Admiration, as the Queen of *Sheba* did of *Solomon's Glory*, * *the half of them was not told us.* But I must leave the brief Hints, that have been suggested, to the Enlargement of your own Thoughts upon them; and close with two or three practical Remarks,

I N F E R E N C E S.

We may infer,

1. *That the Saints, and faithful Servants of Christ, are vastly different from others, in Life and Death.*

There is a wide Difference between them in *Life.* Christ is the End of the Believer's Life, both in publick and private Character: He lives to him; he gives him the Glory of all his Salvation, rests intirely upon him, and his Righteousness for it, and shews forth his Praise in a holy Conversation; and when he has done all, he says, *he is an unprofitable Servant,* and grieves that he can do no more for his great Lord and dear Redeemer. But the Unbeliever, whether Minister or private Person, lives to himself; seeks his own Honour, Pleasure, or secular Interest, makes

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them

them his highest End, and thinks himself no further happy, than as he obtains them. And if he has any Concern about Religion, he therein sets up for himself, in Opposition to Christ, or at least together with him, that he may share in the Honour of his own Salvation with him. Upon the whole, he lives to Self, Sin, Satan, and the World, instead of living to Christ. These Ways of living are in themselves, and in God's Account, as distant as Heaven and Earth; and will certainly, *one Day*, be found to be so, whatever some may think of them *now*.

There is accordingly, as wide a Difference *in their Death*. The Believer loses nothing by dying, that is worth his keeping, or that is not made up in something every Way better. If he parts with dear Friends and Comforts here, he only exchanges them for others, that are infinitely more valuable and delightful in another World; he gets rid of all that tends to make him miserable, and gains all possible Blessedness there. All his evil Things cease, and all his good Things commence, in their endless Variety and Perfection, when he comes to die. But the Unbeliever loses all his Comforts at Death, is parted from all his beloved Companions, Friends and Relatives, Riches, Honours and Pleasures, and enters into the worst of Company, and into Woe and Misery, unutterable and everlasting. He has all his good Things here, which can last but for a little while; and he has nothing but the most dreadful Torments hereafter, *in the Lake, which burns for ever and ever*. Hence Abraham said to the rich Man in the Parable,
f Son,

'Son, remember that thou in thy Life-time receivedst thy good Things, and Lazarus evil Things: But now he is comforted, and thou art tormented. We may infer

2. That such amiable living and dying, as our Text describes, are a noble Attestation to the Truth, Excellence, and Power of the Gospel.

*'Tis upon its Principles, all centering in Christ, that such a Life is form'd, and such a Death obtain'd: 'Tis these that, under divine Influence, animate a Life of Faith in our Lord Jesus, and of Devotedness and Obedience to him; and that support the Christian in his dying Agonies, and give him the brightest Prospects of, and a certain Introduction to eternal Gain: 'Tis these that have such wonderful Efficacy to the most desirable Usefulness of Life, and Happiness of Death. And what is all this? but a visible practical Demonstration, that those Gospel-Principles, which are the Means of producing these important and invaluable Effects, are of God; and that he owns them, and impresses them by his Spirit for his own Glory, and for the present and everlasting Advantage of those, to whom *to live is Christ, and to die is Gain.**

They that had the Pleasure of being most intimately acquainted with the late Reverend Mr John Hubbard, must, I am persuaded, be fully convinced, that this Sort of Life and Death, was, in a distinguish'd Degree, exemplified in him; and I think none of his Enemies, if he had any such, can deny it. Though Funer-

ral-Orations in Praise of the Dead are as much my Aversion, as they were his, who rather chose to be approved of God, than Man; yet his known Worth, and your just Expectations demand, that I should not be wholly Silent about him: And I cannot help saying, that you read his Character and End, *in Miniature*, as set out in our Text, abating the Difference between an Apostle, and an ordinary Minister of Christ.

As to *his Life*; God had blessed him with a vigorous, healthy Constitution, and good natural Parts; with a strong Memory, a flowing Invention, and a judicious Mind; with warm and tender Affections, under the Guidance and Government of rational, and religious Principles; with an exceeding happy Temper, compassionate and sympathizing, honest, free and open, affable, friendly and communicative; and with a large Stock of useful Literature, in various Arts and Sciences, together with a rich Treasure of theological Knowledge: His Acquaintance, particularly, with the Scriptures of the Old and New Testament, was so uncommonly extensive and familiar, as to supercede his Use of a Concordance, which it seems, had no Place in his Library: And to sanctify all these excellent Endowments for his Master's Use, he gave unquestionable Evidences, in the serious Turn of his Spirit, and in the general Course of a conscientious and circumspect Walk before God and Men, that his Heart was deeply season'd with Grace.

All this eminently fitted him for, and he cheerfully devoted it to, the Honour of his great Lord, in the Service of the Sanctuary; in which,
for

for between twenty and thirty Years, he successfully *studied to shew himself approved; a Workman, that needed not to be ashamed, rightly dividing the Word of Truth.* And, about three Years before his lamented Decease, he, at the earnest Request of a Society of Christian Friends and Brethren, took upon him the Care of educating young Men for the Ministry, that had given good Proofs of their having received the Grace of God; and he discharged this important Trust with indefatigable Assiduity and Pains, and with great and growing Reputation, to the abundant Satisfaction and Improvement of those, that came under his Tuition.

He had carefully and thoroughly studied his Bible, and the various Controversies raised upon it; and deliberately weighed the Arguments on both Sides, with an humble Dependence on the Father of Lights, on the great Prophet of the Church, and on the Spirit of Truth, for all Guidance; and, in the Issue, settled with intire Satisfaction, upon Judgment, and with a delightful Relish, upon Experience, in that Scheme of Evangelical Doctrines, which are commonly known by the Name of *Calvinistick*. These he had well digested, and was very able to defend against Opponents; and for the Chief of these, he had a fervent, steady, and laudable Zeal, sweetly temper'd with a truly Christian Candor towards others, that were not just in his own Way of Thinking. But his Heart seem'd most earnestly set upon reducing all his Principles to

Experience

Experience and Practice, in himself and others. For *this* he *zealously* laboured in the Pulpit, in his own Family, among his Pupils, and in Conversation with Christian Friends. And that he might, thro' Divine Grace, fulfill all the Parts of the Ministry, which he received of the Lord Jesus, to the richest Advantage; he was as great a Redeemer of Time, as most in his Day, for laying in, and laying out, to the Service of his Generation, according to the Will of God.

He sat very loose from the World, and wou'd not intangle himself with the Affairs of this Life; but left the chief Management of them to his prudent and pious Consort; and gave himself *wholly* to his peculiar Work, which was his great Delight, and in which he labour'd abundantly. This he did, with great Constancy and Faithfulness, in this Church and Congregation, in his academical Employment, in his Turns at the *Weekly Merchant's Lecture* at *Pinner's-Hall*, and *Mr Coward's Lecture* at *Little St Helen's*, and an *Expository Lecture* in the Winter Evenings, at the same Place; and at two *Monthly Exercises*, for Humiliation and Prayer, with a Sermon; besides many other occasional Services, to which he was called, and which he readily engaged in. Thus *to him to live was Christ*.

And as to *Death's* being *his Gain*; we may have the most satisfactory Assurances of this, in Reflection on *his living to Christ*, after the Manner, that has been briefly sketched out; and on *his own Words* upon his *Sick and Death-bed*, which were taken from his Mouth, at divers Times, in broken Sentences, under the Violence

of agonizing Pains, while his Head was very clear and composed. Some of these (which I can't forbear transcribing) were as follow. " I have no Doubt of my eternal Interest — " Why will ye not let me die — Father, help me, my heavenly Father and my God — I desire to be resigned, I desire to be resigned. " Why should I desire to live? God has made with me an everlasting Covenant, well ordered in all Things, and sure, which is all my Salvation, and all my Desire. — My Father in Heaven, my Covenant-Father, help me; lay no more upon me, than thou wilt enable me to bear. Let Patience have its perfect Work. — A God near at Hand, and not afar off, a most endearing Character! — I was prepared for this Illness. For I have been preaching * upon these Words, *Röm. viii. 37.* " *Nay, in all these Things we are more than Conquerors.* — These Tabernacles of ours are from, and ordered by God himself, every Pin of them; and it is fit that he should have the pulling of them down, in his own Way: He doth all Things with Weight and Measure. — Having a Desire to depart and be with Christ, which is best; yet content I am to stay, if God has any further Work for me to do. — I put my Trust in thee, O Lord. — A Preserver of Hope. Let me not be ashamed — Put your Trust in the Lord; pour out your Hearts before him; for our God is a Refuge for us. — O

E

" Father

* At *Haberdasher's* Hall in the Morning of that *Lord's-Day*, on which the Fever approach'd, that issued in his Death.

" Father of Compassion help me : As a Father
 " pities his Children ; so the Lord pities them
 " that fear him — I will never leave you,
 " nor forsake you — The Lord is Supreme ;
 " he doth as he pleases in the Armies of Heaven,
 " and among the Inhabitants of the Earth —
 " All my Springs are in thee — I am in good
 " Hands ; it is better to fall into the Hands of
 " God, than into the Hands of Man — A
 " guilty, weak, helpless Worm, on thy kind
 " Arms I fall, dear Jesus ; in Thee I trust for
 " Strength, Righteousness, and Acceptance :
 " Surely every Man at his best Estate, is alto-
 " gether Vanity. — How long, O Lord, e're
 " thou wilt come and help me ! Come, Lord,
 " come quickly. Now do it for Christ's Sake.
 " I beseech thee deliver me from my Pains ; I
 " am thy humble Petitioner. Now to glorify
 " God in the Furnace, what an Honour ! —
 " O for that Faith, which overcomes the
 " World ! It nullifies it, and shows it to be a
 " Bauble — O the Excellency of Faith ! O
 " now increase my Faith, and make me more
 " than a Conqueror — I beseech thee release
 " me one way or other. Thou can'st do it, O
 " that thou would'st. Come, Lord, and make
 " no tarrying — Subjection to the Father of
 " Spirits." He would often say under his grievous
 " Pains and Agonies, "*It is well.* It is fit we should
 " endure Pain and Trouble here ; for we shall
 " have none hereafter ; there the Inhabitants
 " shall not say they are sick — Man soon fell
 " from his first Covenant ; but God made a more
 " glorious Covenant with his Son. Now let
 " me

“ me give up myself to Christ,” and then added, with a solemn Pause after it, “ *I do, I do.* —
 “ O glorify God! I would have all Men do it—
 “ Through him we are more than Conquerors.
 “ He is all my Salvation and all my Desire.
 “ *Amen.*”

After these and many other Expressions of the like believing, humble, resigned, joyful and assured Strain, some of which were often repeated in the two or three last Days of his Illness, he said, with his expiring Breath, *I now give up the Ghost.* With these last Words in his Mouth he immediately departed, on *Wednesday* half an Hour after Four in the Afternoon, *July 13, 1743.* in the 51st Year of his Age. Thus he died in the Faith and Comfort of those Evangelical Principles, which he had tried and proved, and preached, and lived upon, for many Years. May we severally finish our Course with Joy like him! But, to conclude, we may infer

3. *That we ought to be deeply concerned to imitate those in Life, to whom to live was Christ, as ever we would have, and hope for, their Gain in Death.*

Living to Christ and gaining by Death are so closely connected, that it is in vain for any of us to desire, and hope *to die the Death of the Righteous*; unless we *like, and chuse, and practise* their Life. Here then we should begin, in a humble Dependence on the Grace of Christ, if we would have their happy End.

Had I Time, and would the Limits of a single Discourse, which is too long already, admit of

it, I would earnestly and particularly recommend the fine Example of our dear deceased Friend and Brother, in the various Steps, in which he followed Christ, to the Imitation of his mourning Relations, of his late Pupils, of the Church and Congregation, that stately assemble in this Place, of myself and Brethren in the Ministry, and of every one that hears me. But a brief Hint or two must suffice.

As for you, his *dear Relict*, Let the intimate and engaging Acquaintance which you have had, for many Years, with his holy and religious Temper and Behaviour in his own House, as well as in the House of God, and Houses of his Friends, animate you to a noble Emulation; that you, through a Continuance of divine Influence, may copy after him in his Faith, his Love and Zeal, and every other Grace, with which he was adorned; and in the whole of his good Conversation in Christ. This is the best Improvement, that can be made of the awful Stroke of God's Hand, which now lies so heavy upon you. And if you are help'd to make this Use of it, it will sweeten your bitterest Sorrows, will revive and seal the Instructions of his Life, and turn his so much bewailed Death to your own, as well as his greatest Gain.

And you, the *dear fatherless Offspring*, should remember his wise, faithful and tender Counsel and Example, and charge it upon your Consciences, as I now do in the Name of my great Lord and Master, to observe and follow them; that you, by the Blessing of God on your Reflections

fections upon them, may be preserved from all the Corruptions, in Principle and Practice, of this dangerous and degenerate Age, which he used so seriously and affectionately to caution you against; and that you may be excited, and engaged to adhere to those Truths and Ways, in which he so happily and honourably lived and died. I rejoice to hear, that the two Elder of you have already, in your so early Days, solemnly given yourselves up to the Lord in his Church. May these promising Beginnings be continued, and confirmed, with growing Improvements, till the Day of Jesus Christ! And may you all be the Favourites of Heaven, the gracious and dutiful Sons and Daughters, and so the Joy, of your disconsolate Mother, and the Hopes of the rising Generation! Let none of you expect to see your good Father's Face, and the Face of Christ, with Comfort, at the great Day, if you cast his paternal and ministerial Admonitions behind your Backs: But think you hear him, though dead, still speaking to each of you, as *David did to his Son Solomon,* ^h *Know thou the God of thy Father; and serve him with a perfect Heart, and with a willing Mind: For the Lord searches all Hearts, and understands all the Imaginations of the Thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

As to this Church, and the Pupils that were under his Charge, I would say to them, ⁱ *Remember*

^h 1 Chron. xxviii. 9.

ⁱ Heb. xiii. 7.

ber him, that had the Rule over you, and spoke to you the Word of God; whose Faith follow, considering the End of his Conversation. And I would leave it, as a most concerning Point, with myself, with my Brethren in the Ministry, and with every one here present, that, according to our respective Stations, ^k we be not slothful; but Followers of them, who through Faith and Patience inherit the Promises.

^k Heb. vi. 12.

F A N I S.

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